

Chapter 10

Interspersed Pearls

....A Few Definitions....

Ad'dhyaatm is the root essence of life. Being such sublime principle, Ad'dhyaatm all over the world is Divine. Some important subjects of Ad'dhyaatm have been discussed in this book; only few aspects as per Hindu Ad'dhyaatm, appearing during these discussions, have been explained herein. You will appreciate that the main concern in this work has been to elevate the keen seeker into a self-propelled force. The chapters have been worked out in such a way that the modern literate and professional executive is able to relate the values dictated in Ad'dhyaatm with his personal life and is able to take his life further in best spirit. However, as the world of Ad'dhyaatm is very big, it is felt that a few important terms and aspects of Hindu Ad'dhyaatm are defined for the benefit of the student. You are not to be a mere expert who delivers mindboggling products you ought to be a master ...a self propelled force that delivers essence and fragrance of humanity. Your sight must be insight ...your hearing must be listening ...your compassion must be sympathy ...your happiness must be peaceful ...and your stretching must be floating. You must be able to venture beyond God ...beyond Godhood ...into Godliness. The Journey beyond love starts with first flowering of consciousness whence you tend to enter into the world of 'Across'. There is a definitive end of this journey for the right pilgrim - wherein both the world of gross and the world of across are two known existential truths for you. However this journey is absolutely individualistic. The pathik ought to know about other terms of Ad'dhyaatm. This chapter is an attempt to this cause in your journey.

1. God's Basic Characteristics

i. Eternal Absence of Five Change Phenomenon

- **Janam** (Birth)
- **Vrid'dhi** (Growth)
- **Parinaam** (Result)
- **Kshaya'** (Lessening)
- **Naash** (Destruction)

ii. **Six Powers Solely Controlled by God**

- **Janam** (Birth)
- **Maran** (Death)
- **Laabh** (Profit)
- **Haani** (Loss)
- **Yash** (Fame)
- **Apyash** (Defamation)

iii. **Five Worldly Acts Solely Performed by God**

- **Srishti** (Creation)
- **Paalan** (Sustaining / Maintenance)
- **Sanghaar** (Destroying / Finishing)
- **Tirobhaav** (Veiling / Carrying Across)
- **Anugraha** (Gracing / Loving / Caring)

iv. **Six Godly Aishwarayaas**

- **Sarvgyataa** (Omniscience)
- **Tripti** (Satisfaction)
- **Anaadi Bodha'** (Bliss)
- **Swatantrataa** (Freedom)
- **Nitya Alupta' Shaktiyon se Sanyukta' hona** (To be ever empowered with Hidden Energies)
- **Keeping inside never ending Shaktiyaan** (Retaining Powers)

2. **Karma' Rahasya**

(The Hidden Truth behind Action)

Karma' is action. Action, either of Mind or of Speech or of Deed, makes and binds the Jiva... ..Hindu Ad'dhyaatm explores into this movement to find answers to some hidden facts of life that we come across in our daily routine but find no answers to logic governing them.....

In this world, each existence is because of some reason ...some cause. Every action is result of some cause and every cause is resultant of some action - The world moves on thus. Cause at one level becomes action at the succeeding level. Uniqueness of Hindu Ad'dhyaatm lays in the fact that this universal logic is refuted and 'The World of Beyond' is sought penetrating through this seemingly, ever-factual tenet.

Wherever 'Action - Cause' system is in vogue, only incompleteness exists. Hindu Ad'dhyaatm deals with the Chapter of Cause and Action in a very detailed and distinguished manner. Cause - Action and Deed form the basis of your formation. If you are reading this passage there must have arisen in you the intent ...the search for it...The chronology is simple ...you can realise that at every moment you must wish and will - it is but natural - many of these wishes, desires, aspirations, feelings get taken care of either instantaneously or in some duration. Some of these, seeming requirements of yours are fulfilled after longer periods and at times, some wishes are met after comparatively a big duration of some months or even many years. All said and done, your present time's actions (of thought, word and deed) are due to these ever existent and ever accumulating wishes. At some moment when you must die - What happens to those wishes, which were accumulated within you at that time? - These cannot just evaporate off; these cannot just dissolve in some Ether; these cannot just finish off. The hidden secret of science of Action is discussed in detailing of Karma' Rahasya...

Purush and Prakriti - these are two.

Out of these two Purush (Your Internal Self) is ever unchanging and Prakriti (Goddess Nature) is ever changing.

When this Purush forms relation with Prakriti, then the action of Prakriti becomes the Karma of Purush; because of making the relation with Prakriti, intent is formed. Intent having been formed, with the available things of Prakriti, belongingness is created and because of this belongingness Wishes are created for those things which are not obtained. In this way, **till the time, Wishes - Belongingness - Intent remain in the Jiva, till then whatever change based actions are performed are named Karmaas.**

On breaking of Intent, the same Karma' turns Akarma'. That is, when the Karma' remains action only, when in such Karma' there is no intent of fruit anymore - This is *Akarma'* in Karma'. On one's recognizing the place of Soul in his life, the actions undertaken by him are Akarmaas. The concept of Akarma' holds a tactically important place in Hindu Ad'dhyaatm.

Karmaas of three kinds -

- i. **Kriyamaan**
- ii. **Sanchit**
- iii. **Praarabdha'**

All those actions performed by the human being in this life are called **Kriyamaan karmaas**. All Karmaas of this human life and of earlier human lives which get accumulated for bearing fruit are called **Sanchit Karmaas**. Those Sanchit Karmaas, which have emerged to give fruits are called **Praarabdh Karmaas**.

Kriyamaan Karmaas are of two kinds –

Shubh and Ashubh. Karmaas that are performed in accordance with Shaastraas are termed Shubh Karmaas and Karmaas that are performed in anger, greed, lust etc against the dictates of Shaastra are called Ashubh Karmaas. Two separate

identities are formed out of each of Shubh or Ashubh karma - Phal Ansh (Fruit Part) and Sanskaar Ansh (Natural Quality Part). The Kriyamaan Phal Ansh is further divided into two types - The Visible Type and The Invisible Types. Out of these The Visible Types are once again of two kinds - The Instantaneous Kind and The Futuristic Kind. And similarly there are two kinds of Invisible Types - Laukik (Of this world - of The World of Gross) and Paarlaukik (Of the other world - of The World of Across). The fruits of these Karmaas continue to emerge and get delivered to the Soul in all its lives in strict mathematical rulings.

The Kriyamaan Karma's Sanskaar Ansh is divided into two parts - Shuddha' Sanskaaraas (Pure Natural Qualities) and Ashuddha' Sanskaaraas (Impure Natural Qualities). Based on this differentiation Swabhaav (original intent), Prakriti (Nature) and Aadat (Habit) is formed. Out of these, on elimination of Ashuddha' Sanskaaraas Jiva's Sanskaaraas becomes Shuddha' and thus its nature turns Pure, Chaste and Sublime but because the earlier Karmaas are still existent, the actions keep on continuing - However these Karmas are not Bindings, rather these are Pure in nature and these Karmas bestow betterment to the World.

Also, the nature that is formed out of Sanskaar Ansh is very strong - it is not possible to remove it. For this reason, Hindu Ad'dhyaatm dictates that - that karma which you do not wish perform, because of Moha', will be performed by you bound by your nature. Now, on one side, it is impossible to leave one's nature and on other side, the man is endowed with freedom of action. Which ordainment is the winner? This must not be taken as a question of winning or losing; one cannot change his nature so that nature is not the culprit and there is no need to change it but the Ashuddha' Ansh of it (Passion, Aversion, Anger, Hate, Greed, Lust etc) need to be eliminated; man is ordained thus. Meaning, by whatever factors, man's Swabhaav (nature) turns impure, need to be eliminated using man's ordainment of freedom of action and make his nature Pure. Man can achieve this goal either by following Karma Yoga - doing right effort or by following Bhakti Yoga - completely surrendering to God. In maintaining the Pure Nature - Prakriti plays the important role and in eliminating the Impure nature Purush plays the important role.

Your nature of uniting with Asat' (Untruth) exists from a long time, because of which you are trapped in vicious circle of Birth and Death and repeatedly go in lower and higher Yonis (forms of Life). This nature can be made Pure by you; that is, you can eliminate Kaamnaa (Wishes), Mamtaa (Mine-ness) and Taadaatmaya' (Intent). After these impurities are removed, the remnant nature does not remain impure. So, that nature is not to be removed and there is no necessity to remove it.

When you disown the pride and completely surrender in God, then your nature turns Pure. On complete surrender to God, you cease to have any relation with Prakriti. Then God's nature works within you and you turn infinitely loving to all beings. In fact, God's Power of 'Infinite Love for All Beings' is readily available to all Human Beings; but you, because of your Pride and Passion and Aversion stop that energy to flow in you; thus this energy does not work in you. In great and pious human beings Pride, Passion and Aversion do not exist, so in them this Power of 'Infinite Love for All Beings' starts working.

In so many human lives, you accumulate so many Karmas termed **Sanchit Karmaas**. Out of these from Fruit Part (Phal-Ansh) Praarabdh is formed and from Sanskaar Ansh (Nature Part) Sfumaa (Uncontrolled Behaviour) is formed; and of these Sfumaa most are formed from the recent actions. From common point of view there are three states of Human Existence - Jaagrit (Awake), Swapna' (Dream) and Sushupti (Deep Sleep). When you fall asleep, because in sleep your Awake - State is suppressed, that accumulated Sfumaa appears in Dream State - in Dream State, because of the thence developed unawareness in your intelligence, you tend to lose the logical aspect of your decision making quality and you tend to witness myriad phenomena. Sometime in Awake stage itself, if you tend to lose control on your body, senses, mind and intelligence you tend to behave in an uncontrolled manner - you become a simple - mad personality. But when you have full control on your body, senses, mind and intelligence you behave in a controlled manner - you become a clever - mad personality. Like this, till you do not achieve vicinity to Godhood you cannot save yourself from Sfumaa. For this reason, in case of liberated people, Sfumaa do not exist; if in his life, because of **Praarabdh**, sometimes if forgetfulness, excitement etc. appear, even in that state he does not either speak anything that is not as per Shaastra' or performs any such action, because on his inside having turned Pure. His nature becomes devoid of all that is against Shaastraas.

Those accumulated Sanchit Karmas, which appear to bestow fruit, are termed Praarabdh Karmaas; these appear for creation of both favourable and unfavourable situations. But you face these emerged Praarabdh karmas in three ways -

- i. **Swechaapoorvak** - In Your Own Wishes
- ii. **Anichaapoorvak** - Not in your Own Wishes
- iii. **Parechaapoorvak** - As per Others' Wishes

Another fact to be understood herein is that the fruit of Karmaas is Situations. There are two kinds of fruits obtained from Praarabdh Karmaas -

- i. **Praapta' Phal** - Received Fruits - The favourable or unfavourable situation being faced in this life at present.
- ii. **Apraapta' Phal** - Fruits not received - The favourable or unfavourable situations that which are about to be faced in future in this life.

You are always free to associate yourself or dissociate yourself from thus arising situations. In absence of wisdom, you associate yourself with the changing situations and continue to be happy and unhappy; but in presence of wisdom, you do not associate yourself with ever changing situations and do not feel happiness or unhappiness. Thus, your situation is said to be in "saamyavasthaa' (State of Equinity) - The one that is your true nature.

In case of Artha' and Kaama' - Praarabdha plays the dominating role and Purushaarth takes the lower role. And, in case of Dharma' and Moksha' - Purushaarth plays the leading player and Praarabdh takes the lower role. On receiving the fruits of Praarabdh - Artha' and Kaama' - man should exhibit satisfaction, because based on Praarabdh these two can be obtained in fixed quantities only. But, in doing effort for Dharma' and Moksha' one should not display satisfaction because it is a new Purushaarth and for this Purushaarth alone the human birth has been bestowed to you.

Since the fruits of Karmaas are the receipt of the situations in accordance and since Karmaas are done from outside their fruits are also obtained in form of outside situations and the happiness or unhappiness is experienced thus is inside. So finding happiness or unhappiness in external situations is, not the fruit of Praarabdha' Karmaas, rather it is the fruit of your stupidity. If such stupidity is pursued and faith in God and Praarabdh Karmaas is strengthened, then even on receipt of unfavourable situations, in your inside you will be happy; for, in unfavourable situations your Paap is dissolved, and you become careful in not committing any more Paap, and from elimination of Paap your inside gets purified.

Human body is not for experiencing happiness or unhappiness. For experiencing happiness - Swarg (heaven) etc. are there and for experiencing unhappiness Nark (hell) and other forms of lives (eighty four lacs in number) are there. For this reason they are Bhoga Yoniyaan (Life Forms for experiencing happiness and unhappiness) - Manushya Yoni (Human Life Form) is Karma' Yoni (for Action - for Purushaarth). Many spend their this life form just remaining trapped in Life and death circle; but in fact, this yoni is bestowed on you to elevate yourself above happiness and unhappiness; for achieving Liberation - for this reason this yoni should not be called Karma Yoni - it should be termed 'Saadhan Yoni'.

Other simple points to be remembered are -

- i. Out of the favourable and unfavourable situations that emerge as a result of Praarabdha Karmas, you are free to sacrifice the favourable situations but you are not free to sacrifice the unfavourable ones - they are out of your control.
- ii. The Punya Karmaas and the Paap Karmaas are accumulated separately; these do not counterbalance each other. Yes, but if man, desiring to eliminate his Paap Karmaas, undertakes performing Punya Karmaas solely in form of repentance, his Paap karmas are eliminated.
- iii. It is not as simple as that - as result of Karmaas, when man faces favourable Situation, he experiences happiness and when he faces unfavourable situations, he experiences unhappiness. Along with arrival of favourable situations, one feels pride, he feels himself superior than others, sublime feeling of equinity amongst beings is reduced, burning sensations dwell inside and mind gets filled by negative feelings. In this way, man is not able to be happy even when worldly things are with him. But the man from outside feels (though wrongly) that he is very happy.

And on many occasions, one rich in worldly acquisitions, feels poorly for one having scarcity of worldly acquisitions - but in fact the other person is very calm in his mind and thus satisfied and happy. For this reason - the abundance of worldly acquisitions do not guarantee happiness and scarcity of these is not unhappiness. Happiness is the calmness of Heart and Burning sensation in heart is unhappiness.

iv. Acquiring of Worldly Wealth and Enjoying Worldly Acquisitions are two different kinds of Praarabdha. Understanding this ruling furnishes answers to so many ambiguities felt otherwise by a common man.

v. Your intelligence formulates as per the emerging Praarabdha.

vi. Illnesses obtained by Praarabdha are not cured by medicines. Illnesses are of two kinds - Aadhi (Mental) and Vyaadhi (Physiological). Mental Illnesses are once again of two types - i. because of sorrow, worry etc and ii. because of madness. The first type is because of ignorance and the second type is because of Praarabdha.

vii. The man gets everything as per his Praarabdh but the bestowing is executed by Bhagwad Kripa (Godly-Blessing)

3. Dharma ka Maarg

Everyone must walk his path alone. It is a very individualist voyage. One is alone in his path. You are in the world ...but the world is not in you, you are of the world ...but the world is not of you. The world is so wondrous, so immense, so big ...yet you are alone in it. That is the beauty of it. Ad'dhyaatm suggests following purifications to be taken up by you in order to become a successful Aatmaarhi.

- **Desh Shuddhi** (Purification of your world)
- **Kaal Shuddhi** (Purification of your Time)
- **Mantra Shuddhi** (Purification of your Method)
- **Deh Shuddhi** (Purification of your Body)
- **Vichaar Shuddhi** (Purification of your Thought)
- **Indriya' Shuddhi** (Purification of your Senses)
- **Dravya Shuddhi** (Purification of your material possessions)

4. Four Grand Objects of Human Aspiration

A. **Dharma'** - Along with wishes or with absence of wishes whatever Yagya (Oblations), Tap (Austerities), Daan (Charity), Vrat (Fasts, vows), Teerth (Pilgrimages) etc. are performed is termed Dharma'.

B. Artha' - Artha' is the meaning of each subject. Artha' is also the end result of each subject; wealth of is called Artha'. This is of two kinds -

- a. **Sthaavar** (Immovable Wealth) - Gold, Silver, Money, Land, Property, House etc.
- b. **Jangam** (Movable Wealth) - Cows, Buffalos, Horses, Camels, Sheep, Goat etc.

C. Kaama' - Consuming worldly Pleasures is Kaama'. It is of eight kinds -

I. **Shabda'** - Shabda is of two types - Pleasure obtained by listening to these is Shabda Pleasure.

- a. **Varnaatmak** - Grammar, Literature, Stories, Novels, Poetries etc. make Varnaatmak Sounds - Shabdaas. There are ten kinds of rasaas in these - Shringaar (beautification), Haasya (laughter), Karun (sadness), Raudra (anger), Veer (Valour), Bhayaanak (Frightful), Vibhatsa (Ugly), Adbhut (Strange), Shaant (Peaceful) and Vaatsalya (Parental Love). These all are formed in the heart. If these are used for Godliness, these bestow goodwill and if these are used for sensory pleasures these cause downfall of the being.
- b. **Dhwanyaatmak** - Three types of sounds from Drum Instruments (made of skins), String Instruments, Wind Instruments and Half Type of Clap Kind - make three and a half types of Dhwanyaatmak Sounds - Shabdaas.

II. **Sparsh** (Touch) - Meeting Spouse, Son, Friend and coming in contact with Cold, Warm, Soft and such other touches give pleasure of this kind.

III. **Roop** (Form) - Seeing beauties from eyes - Sports, Shows, Cinema, Magic acts, Forests, Mountains, Rivers etc - are called pleasures of Roop.

IV. **Rasa'** (Taste) - Meetha (Sweet), Amla (Sour), Lavanya (Salty, Katu (Bitter), Tikhta' (Pungent) and Kashaaya' (Kasailaa) - these six taste pleasures are called Rasaaas.

V. **Gandh** (Smell) - scent, Oil, Lavender, Flower etc - Smell pleasures enjoyed from nose are termed Gandh Pleasures.

VI. **Maan** (Pride) - Pleasure obtained on respect, welcome etc.

VII. Badaai (Praise) - Pleasures from Praise etc.

VIII. Aaraam (Rest) - Pleasure obtained from not doing any bodily act and remaining idle is called Pleasure of Aaraam.

D. Moksha' - Aatma' Saakshaatkaar (Coming face to face with your Soul), Tatvagyaan (Getting Knowledge of elemental Truth of the world), Kalyaan (Having Received God's Benedictions), Ud'dhaar (Emancipation), Bhagwat Prem (Love in all Godliness) etc are called Moksha.

Out of these four, Dharma' and Artha' mutually benefit each other; from Artha the Dharma and from Dharma the Artha gets growing. But if Dharma and Artha are consumed for fulfilment of pleasures alone they both get consumed; meaning the Dharma' and Artha' both finish each other. If Dharma's work is taken up along with sacrifice of Pleasures then such acts purify man's inside. Similarly when Artha' is utilised, sacrificing pleasures, and for benefit, happiness and betterment of others then such acts also purify man's inside and liberate him.

5. Artha' kahaan kahaan se aataa hai

Resources of Wealth ...

Have no doubts ...you can be rich only from following five well defined resources
...Work for it -

- i. **Maata Pitaa ka Aashirwad** - Blessings of Mother and Father
- ii. **Guru Kripa** - Guru's Grace
- iii. **Ud'dham** - Effort
- iv. **Praarabdha** - Destiny
- v. **Prabhu Kripa** - God's Grace

6. MaanasChaar Cheezon se banaa hua hai

Man is made-up of four basic constituents -

- i. **Mann** (Mind)
- ii. **Buddhi** (Intellect)
- iii. **Chitta'** (Consciousness)
- iv. **Ahankaar** (Ego)
- v. **Shareer** (Body) may also be added to these

Note that Hindu Ad'dhyaatm does not consider Body as a constituent of your Maanas.

7. Hindu Sanskriti ke Teen Ratna' -

Three Jewels of Hinduism

- i. **Arpan** (Submission)
- ii. **Tarpan** (Study)
- iii. **Samarpan** (Surrender)

Study ...practice each of above... ..These are jewels. Surrendering is so important ...first surrender you deeds ...then your actions and finally surrender your thoughts too... You will be Sanskaarit.

8. Teen Jo Buddhi ko Shuddh karte hain

Three that purify Intelligence

This is very subtlehow your Intelligence is to be purifiedfollowing will be of immense help.

- i. **Yagya** (Oblations)
- ii. **Daaan** (Charity)
- iii. **Tap** (Austerity)

9. Stree Gun ---

Daivi Gun

This is very unique. The student must make his own understanding...

What is the importance of Stree Gun when studying Ad'dhyaatm?

- i. **Mamatva'** - Basic quality of a mother - the quality of love towards her child...
- Jo bahut Aatra' hai - one that is highly fluidic, God can be obtained by the property of being liquid like alone ...receptive ...adjusting ...oceanic ...flowing ...poetic ...lady like ...pure ...subtle ...sublime etc.
- Bheetar se badaa charitra hai - one with big conduct.

- ii. **Maatritva'** - Basic quality of a mother - the quality as a mother parent towards all children...
 - a. **Moolya ki** (of values)
 - b. **Stuti ki** (of prayer ...externally)
 - c. **Naitiktaa ki** (of duties)
 - d. **Vandanaa ki** (of prayer ...internally)

10. Sanskaar

Hindu Ad'dhyaatm designates more than forty four sanskaars for the Jiva's journey. These are important milestones that you must make note of. Thus as per Hindu Ad'dhyaatm, your passage is traced. This in present times, is considered elaborate ...and unnecessary ...and so has been curtailed. However, being a Pathik you must understand them. There is no need to go in for extended rituals but understanding must be there....

- i. **Garbhadaan Sanskaar** The Jiva is planned to be brought to existence. ...The righteous couples must just pray to their Supreme purity to bless them with all that is ...great.
- ii **Seemant - Paidaa hona** The Jiva has arrived for this voyage.
- iii. **Jaakarna' - 4th day, Safaayee** Cleansing ceremony after having arrived. Maanas is made of four bodies - These need to be cleansed by the reached ones... Prayers to Supreme purity is of much help.
- iv. **Naamkarna' Sanskaar - Aatmaa Gumnaam thee** Now the being needs to be named for his this journey. The Jeeva will be called by this name in his this traverse...
- v. **Nishkraman - 40 days, out to Surya Namaskaar** Now the Jiva is formally exposed to the world outside the cosiness and sanctity of the home....
- vi. **Anna Prasaaran - 6 months, Cooked Food** Till now the Jiva was living only on his mother's feeding... Now he starts consuming from the mother earth's resources....
- vii. **Mundan - 1 year** Shaving off of hairs form the head.... first time after birth...
- viii. **Karn Chedan - Karn Bhedan** Piercing of ears... Hindu Ad'dhyaatm has detailed instructions for the development of a soulfor idealistic continuance of the human livingand for the entire creation as such

- ix. **Janeyu - Yagnopeet, Upnayann**sacred thread ceremonyits importance in the realistic sense needs to be understood by the student by himself
- x. **Vivaah**marriageIs it important? ...Does it call for formal mile stone to be celebrated????
- xi. **Vaanprast** How do you mature? How do you accumulate? How do you contemplate? ...How do you enjoy?
- xii. **San'nyaas** How do you concentrate?How do you prepare? ...How do you arrive?
- xiii. **Daaah - Antim, Agni** You have travelledThe ceremonious formality is a play
- xiv. **Maati** What is that remains here? What is to be done with that? The game ...the play is on...
- xv. **Shraad'dha** Faith ...firm faith ...belief ...trust...

11. Mrityu ke 6 Ratna'

Death bestows on you six certain ordainments which are very difficult to obtain otherwise These are the jewels bestowed on every one by death

- i. **Shaanti**peace....now one thing is sure ...you are peaceful.
- ii. **Doosra Jeevan**this is sure ordainment now.....
- iii. **Keerti**generally you are praised after death....very very rarely there exists a soul which is spoken ill-of even after its departure here.....
- iv. **Anaasakti - Jiskee gati na rahi ho**this is a sure and confirmed movement
- v. **Bhakti**love towards your God
- vi. **Dhriti**strength of beingof livingpower of life

12. Shath Sampat -

These are six virtues of prime importance. If you are not blessed with these six ...even shravan (the blessed hearing) does not proceed. ...You just cannot hear ...even if heard because of Punyayou cannot conceive or retain

- i. **Sama** - Tranquillity - Shaanti - Stability
- ii. **Dama** – Restraint
- iii. **Uparati** - Renunciation or Satiety
- iv. **Titiksha** - Endurance

- v. **Shraddhaa** - Faith
- vi. **Samaadhanaa** - Concentration

13. Paanch Granthiyaan Which stop the journey

These are five internal knots. These make the flow of your life energy blocked. These make your voyage impossible. Opening these internal knots is important. As a student you must do it ...you must achieve it... These are -

- i. **Laghuta** - Smallness, Competitiveness, Always Comparingbe away from itopen up from this smallness
- ii. **Prabhuta** - I am Superiorit is a complexitya pseudois a non-entitya non real thingit is a clingera kind of egountie this knot ..and move on
- iii. **Dwesha** - Aversion
- iv. **Jad & Chetan** - Wrong belief that Jad and Chetan are samethis is a un-understood confusion ...which is of no availthis knot in your being limits your development with incompletenessfor full life you remain sort of amputatedyour being remainscut-off from all necessary faculty of differentiation
- v. **Kashaaya'** - Jealousy of Other's Successthis last one is very cunning

14. Requisite Conditions of Work

There are five distinct reasons enabling you to do any work. You must know that if you have done something it is because of all these five conditions having been met; in absence of even one of these nothing can be accomplished.

- i. **Purushaarth** - your internal capability, the power of your life energy by which you perform.
- ii. **Niyati** - the destined condition of yours
- iii. **Praarabdha** - Sanchit Karmas that have emerged now.
- iv. **Kaal** - Time
- v. **Nimitta'** - Poorva' krit

15. Hamaaraa har karm teen tarah se

Our all works (of Thoughtof Speechof Action) get recorded in following three manners

- i. **Ankit** - numbered
- ii. **Tankit** - catalogued
- iii. **Sanchit** - accrued

Where these get recorded?

Who records them?

When these reappearand for what purpose.....?

16. Daivi Sampadaa -

Goddess ...Devi ...Wealth of gods ...benedictions

These are mere little gatherings required to be effectively voyaging. This life is only a small rest-place ...because of the Praarabdha.

- i. **Shath Sampadaa**
- ii. **Sumati** - Pure and righteous intent.
- iii. **San'nmati** - Carefulness in walking, talking, eating, urinating, going to stool and ascertaining food's purity
- iv. **Swatah Pramaan** –
Bhakti - Six ordainments start closing on the pilgrim

- Dharma
- Gyaan
- Vairaagya

and three Aulokik Vibhutiyaan'

- Shree
- Yash
- Aishwarya

17. Mare hue log

Following categories of people are termed already dead.....Leave them.Treat them as you would treat a dead.....

- i. **Vaam** - one always on reverse track
- ii. **Moodh** - Fool
- iii. **Kripan** - Miser
- iv. **Daridra** - Poor at Mind
- v. **Badnaam** - Infamous
- vi. **Vrid'dha** - Old person
- vii. **Rogi** - Sick
- viii. **Krodhi** - Anger filled
- ix. **Nindak** - Deplorer
- x. **Adham** - Unrighteous

18. Pranaam ki den ... Gifts of Respecting ...

If you harness the personal intent of respecting ...you will be blessed with following -

- i. **Aayu** - Life
- ii. **Vidya** - Knowledge
- iii. **Yash** - Keerti
- iv. **Bala** - Power

19. Nine Karmas that obscure Darshanas

Darshanaa is undifferentiated Knowledge - Actions (Karmas) obscure knowledge.

- i. **Chakshu Darshanaa** - through Eyes
- ii. **Achakshu** - through without eyes
- iii. **Avadhi** - Psychic Knowledge, limited by Time and Space and obtained directly by Soul eg. Clairvoyance
- iv. **Kevalaa** - Perfect
- v. **Nidra** - Sleep
- vi. **Nidra-nidra'** - Deep Sleep
- vii. **Prachalaa** - trance
- viii. **Prachala- Prachala** - Drowsiness
- ix. **Satyanagridhi** - Somnabullistic State

20. Four Praanas of Jeeva

- i. **Indriya** - The Five Senses
- ii. **Bala'** - The Three Forces of Action
- iii. **Ayu** - Life
- iv. **Anaprana** - Respiration

21. Five Types of Bodies

- i. **Annamaya' Body** - The Physical Body, the body that is made out of the food; the body constituted of the material food that the man takes. You are what you eat, what you consume; you cannot be otherwise; your knowledge may be wrong, it may be haywire, it may be unevenly placed or it may be right - but the physical is to be understood that way alone.
- ii. **Praanmaya' Body** - Life Force Body, the body made of Praan the life force; Four Praanaas of a Jeeva are –

- a. **Indriya** - The Five Senses
- b. **Bala'** - The Three Forces of Action
- c. **Ayu** - Life
- d. **Anapрана** - Respiration

The Soul remains in the physical body of man till his Praan is with him; the moment the Praan is gone the Soul leaves the body. Many times it is seen that the human body is dead but the Praan is still there - man is not dead then; only after his Praan is lost, his Soul leaves his body and he is declared dead.

- iii. **Manomaya' Body** - The Mental Body, the body made of Mind and its entire panorama.
- iv. **Vigyanmaya' Body** - The Reasoning body.
- v. **Aanandmaya' Body** - The Blissful body.

22. Yamas - Self Restraint

These are great universal vows. It is said that one practicing Yamas does not see Yama at the time of his death.

- i. **Ahinsa** - (Non Violence)
- ii. **Satya** - (Truthfulness)
- iii. **Brahmacharya** - (Continence)
- iv. **Asteya** - (Non Stealing)
- v. **Aparigraha** - (Non Acceptance of gifts which are conducive to luxurious living)

23. Niyam - Religious Observances

- i. **Shauch** - (Practice of Purity)
- ii. **Santosh** - (Contentment)
- iii. **Tapas** - (Austerity)
- iv. **Swadhyaya** - (Sacred Study)
- v. **Ishwar Pranidhaana** - (Surrender to God)

24. Nine Types of Bhakti -

- A. **Saguna and Nirguna** - two Types (Shravan and Keertan)
Vaidhee (Shaastra se Prerit) **Kaamnaamoolak**
- B. **Swabhaavik** (Hridaya ke Sahaj Anuraag se Prerit)

- i. **Shravan** - Listening to God's Glory with intent in respectful manner
- ii. **Keertan** - Singing God's Glory aloud in heart-felt stance.
- iii. **Smaran** - Living fearlessly in the world knowing God to be omnipresent.
- iv. **Sevan** - Serving the needy at all times from heart and senses.
- v. **Daasya** - Believing self to be the servant of the God and serving God from heart as a master.
- vi. **Archan** - Decorating and treating God in accordance with one's wealth.
- vii. **Vandan** - Prostrating in front of God as per Shastra'
- viii. **Saakhya** - Keeping full faith in God believing whatever He does is for the Good.
- ix. **Aatmanivedan** - Body etc. whatever are believed to be the personal assets of the self are surrendered to the God, leaving nothing for the self and becoming free from worry of even self survival.

25. Five Basic Sins -

- i. **Hinsaa**
- ii. **Jhooth**
- iii. **Chori**
- iv. **Kusheel**
- v. **Parigraha'**

All living beings (from single sense plants to five sense humans to Devaas) are in constant search of happiness; this is one all pervading truth. Whatever actions (in mind - in words - in work) we perform are in anticipation of happiness alone; this is an undisputable statement. We believe that achievement, completion of whatever wish emerged in us is happiness and non-achievement, incompleteness of our wish is unhappiness. So, we are always in effort to accumulate those things which are required for completion of our wishes and are always busy in trying to eliminate those reasons which are obstructions in our foresaid effort. In this seemingly natural (so seemingly sacred, seemingly pious) endeavour, we do not stop at harming other fellow beings. Even if we have to exhibit our non-ethical form, we do not hesitate. To such beings (like us) the above five basic sins afflict naturally.

Also, on witnessing positive results, on experiencing winsome results of our efforts, other wishes are born and the being is instantaneously tempted to do efforts for their completion too. The being gets excited to adopt, enjoy, consume and celebrate the fulfilled wish and there is added excitement for planning to complete the added wishes. In this way the being's state, his wish drive and his effort or chase to achieve more accomplishments in life, instead of getting smoothened or relieved, becomes even more excited. This excitement is not in direction of positivity to turn the being more capable or productive but this is a total negative excitement - a kind of perturbed and annoying hyper state.

Thinking in one way - Jeeva does not take birth anew. If he is born here than he must have existed somewhere else; he died there and was born here. And when he

dies here surely he will be born somewhere else. Like this, it comes in feeling-based-faith, that Jeeva is beginning less and endless. Thinking in another way, even if it is agreed that after death Jeeva's life ends, it will not be born again then the question arises that when it will be born from where it will come and who will create - whom - how and from where etc. Ad'dhyaatm is useful only for those who believe in existence of Jeeva not for nonbelievers and total materialistic oriented beings. 'Karm Bandhan' is created based on different actions performed by the Jeeva. On doing good Karmaas, such bandhs (bonds) are created that Jeeva gets what He wishes and on doing bad Karmaas, such bandhs (bonds) are created that Jeeva gets what He does not wish and also He keeps on receiving such substances which he had not wanted. The Process of formation of Karma Bandhans is such that these get formed in such a way that some of them get evolved in this very life of the Jiva and some get formed that they evolve some time in future. This may happen when the Jiva might have abandoned his this body, and might have travelled into his next life; Jiva receives the fruits of his actions then.

These Karmas are termed Punya Karmas (Good Deeds) and Paap Karmas (Bad Deeds). The fruit of Punya Karmaas is such that wanted wishes are easily fulfilled and unwanted wishes are not received and even if these are received these get dissolved easily. In case of Paap Karmaas wanted wishes are not fulfilled and unwanted wishes are received.

In effect of this it must be understood that what the Jeeva receives today is not a result of his present deeds but whatever Bonds (as per the deeds of Previous times) got evolved now, fruits of such evolved Bandhs make Jeeva's present Actions in successes or in Failures. But, because of Bhram'ma (wrong understanding) Jeeva thinks these are results of his present Karmaas. On being successful He feels Proud and starts working with increased vigour but He gets only depending upon whatever bonds evolve now. Similarly on being unsuccessful, Jeeva feels the failure to be because of his wrong methods and keeps on trying newer, modified methods. In both cases Jeeva just gets disturbed. The ordainment does not change only Jeeva's disturbance keeps on increasing. And as a result, because of present ill doings (because of disturbed state when doing actions) Jeeva keeps on accumulating more bonds of similar nature and continues to be disturbed in future too. The sole reason for this continual disturbed life is the wrong belief that Jeeva can change the situations existing out of his domain.

On understanding above situational logic, Jeeva is benefitted at least in the sense on meeting failure in His efforts He will not be highly disturbed understanding factor of present time and on meeting success He will not be proud and lost. This way Jeeva will be saved from both resultant disturbances.

The result is this that obtaining or not obtaining substances is not the fruit of present efforts but of previous Paap Karmas and Punya Karmas; for this reason the wishes to accumulate or wishes to remove substances is without meaning. Also, one inference is that wishes alone are the mother of disturbances and all unhappiness. One who harnesses Wishes, is unhappy and one who does not harness Wishes is completely happy - is god. Developing lack of wishes alone is the sole way and following that track in which wishes are not created is your duty. This

alone is way to attain Moksha' (Salvation); this alone is Dharma and this alone is Veetraagi Panth (Passage of Passionless-ness).

Dharma can be said to be that which reduces Karmas (of Raga – Passions and of Dwesha' - Aversion) and Relieves Jeeva of worldly sadness and furnishes him with First Class Happiness.

Soul basically is Shaant Swabhaavi (of Peaceful Nature) - and on throwing the pebbles of wishes in it, its peacefulness gets perturbed and Soul gets disturbed. Soul, in reality, must not perform this mistake and its betterment lies in this only. But, since the time unknown, Soul has never believed that it is in itself Shaant Swabhaavi - it does not have to look elsewhere for happiness. From such belief, if I do not let the wishes emerge then unhappiness will not appear. But the Soul believes that I am unhappy, I need happiness and happiness is in outer co-incidences, so those can be obtained. So I must gather thus and receive the happiness and I must remove the objecting co-incidences. In this way Soul remains worried and disturbed day in day out. In this way, the mother of unhappiness - the wrong understanding, is created by the Soul itself. If Soul has to be happy, it must reduce wishes so that unhappiness is not created because Soul is happiness in itself. Soul does not have to create happiness but it has to manage stopping the production of unhappiness.

Soul must understand that wandering in the world is nothing but a form of unhappiness. It must take strong vow that it does not have to take new birth. Even if all is to be lost I have to get to the right way only. Apart from fear of unhappiness the importance of happiness must also exist. Till along with elated sense of action such faith is not created and passion to find the right way is not started, because of wrong belief since time immemorial, it is impossible to obtain the right way.

26. Kaal ke roop

Hindu Ad'dhyaatm acknowledges movement of life in time - This movement and Time relations are known and are studied in following four calendars -

- i. **Tithi** - Months and Dates
- ii. **Vaar** - Days
- iii. **Nakshatra** - Planetary Positions
- iv. **Yog** - Destiny

27. Manushya'

- i. One who has unlimited possibilities - till last breath
- ii. Karm ki swatantrataa
- iii. Chintan ki swaatayitaa

28. Pashu

- i. Aahaar - Nidra - Vansh Vriddhi

29. Multifacedness (Anekaanta) -

The simultaneous assertion of two seemingly contradictory attributes or characteristics in a substance such as existence and non-existence, oneness and numerousness etc., establishing its substantiality is called multifacedness (Anekaanta')

A soul can possess at least one and at the most four kinds of knowledge at a time-

- i. When one, it will be Omniscience (Keval Gyaan)
- ii. When two, it will be Sensory and Scriptural Knowledge
- iii. When Three, it will be Sensory, Scriptural and Clairvoyance Knowledge or Sensory, Scriptural and Telepathy knowledge.
- iv. When four, it will be Sensory, Scriptural, Clairvoyance and Telepathy Knowledge.

30. Six Types of Gati -

A being can move in following six classified categories -

- i. Suffering in Hell
- ii. Life as a Ghost or Preta - Always hungry
- iii. Life as Demon, Asura
- iv. Life as a Mammal, Bird, Reptile, Fish or Insect
- v. Human life
- vi. Life as a god, immortal life

31. Four Fundamental Virtues -

- i. Non Violence
- ii. Truth
- iii. Purity
- iv. Self Control

32. Panch Mahayajnaas

(Five Great Sacrifices) -

- i. **Brahma' Yajna'** - Also Rishi Yajna - offering oblations to Rishis - every man should study sacred scriptures and share the knowledge with others.
- ii. **Deva' Yajna'** - Offering oblations unto Devaas, with recitation of Vedic Mantras.
- iii. **Pitri Yajna'** - Offering libations to forefathers. Ablutions to Departed Souls. Annual religious rites performed for departed souls.
- iv. **Bhoota' Yajna'** - Distribution of food to cows, dogs, birds, fish etc.
- v. **Manushya' Yajna'** - Also Atithi Yajna. Honouring Guests. Feeding the poor.

33. Two Types of Chetna (Sentience) -

By nature, soul is the perceiver and the knower of the self and the whole cosmos. The sole characteristic of the Soul, which perceives and knows the substances is called Sentience or Consciousness. There are two types of Chetanaas

1. Perceptual Sentience (Darshanaa Chetanaa) - that which perceives substances undifferentiatedly and undistinguishedly is called Perceptual Sentience. There are four types of Perceptual Sentiences -

- a. **Ocular Perception (Chakshu Darshan)** - the perception through sense of eyes which occurs just before the sensory knowledge of the object is called ocular perception.
- b. **Non-Ocular perception (Achakshu Darshan)** - the perception through mind and other four senses excluding eyes just before the sensory knowledge of the object is called non-ocular perception.
- c. **Clairvoyant Perception (Avadhi Darshan)** - The perception of the object which just before the clairvoyance knowledge (without aid of any sense organ or mind) is called clairvoyant perception.
- d. **Omniscient Perception (Keval Darshan)** - The perception of the whole Cosmos which occurs together with the omniscience (Keval Gyaan) is called Omniscient Perception.

The Omniscient Perceptions originate together with the omniscience and the non-omniscient perceptions originate just before the knowledge of the object.

2. Knowledge Sentience (Gyaan Chetanaa) ; that which perceives the particulars of the substances differentiatedly and distinguishably is called Knowledge Sentience. It is of five kinds –

a. Sensory Knowledge (Mati Gyaan) –

- i. Preceded by perception. The knowledge of the self which originates by giving up the tendency of depending on others and concentrating it on one's own-self is called true Sensory Knowledge.
- ii. The knowledge which originates through Sense organs and the mind is called Sensory Knowledge.

b. Scriptural Knowledge (Shrut Gyaan) -

- i. The knowledge of the other object deduced from the reference of a known object in sensory knowledge is called Scriptural Knowledge.
- ii. **The scriptural** knowledge which realises the natural purity of the self is call Spiritual Scriptural Knowledge.

c. Clairvoyance (Avadhi Gyaan) - The direct and crystal clear knowledge of material objects with limitations of matter, place, time and mode (according to its potency) is called clairvoyance.

d. Telepathy (Manah Paryaaya Gyaan) - The direct and crystal clear knowledge of those material objects which are thought of by or are located in the mind of the Jeeva' (embodied individual soul) with limitations of matter, place, time, and mode is called Telepathy.

e. Omniscience (Keval Gyaan) - Omniscience is the perfect, supersensitive, direct and crystal clear knowledge in which all substances are known together in each unit of time completely as they really exist with their manifoldness, infinite attributes and modifications of all the three tenses.

34. Isness (Sat) -

Independent existence being the intrinsic nature of each substance, its each attribute and its each modification originating in each unit of time, has also an independent existence. In other words, modifications in each substance originate by themselves in their regular succession or series without any variation in time, place, and mode. Thus, each substance is an independent entity, which always remains engaged in its own function without the help or support of any other substance. Hence no substance is free to do anything (good or bad) for other substance; and to arrive at this decision and remain firm on it, is really a great achievement (Purushaarth).

The belief that the omniscient knows only the substances, attributes, and modifications but he does not know their other relative specific characteristics is totally absurd and false. Again, the belief that the omniscient knows either 'infinity' or his soul only but does not know the whole cosmos with its functions is also false and unjustified.

The omniscient, being the all-knowing Lord, knows directly (without any assistance or aid) everything with its all modifications.

35. Six Attributes of Devotees -

- i. Shaant Bhaav
- ii. Daasya Bhaav
- iii. Sakhya Bhaav
- iv. Vaatsalya Bhaav
- v. Kaant Bhaav
- vi. Madhurya Bhaav

36. Dharm ke Chaar Charan -

- i. Satya'
- ii Tap
- iii. Daan
- iv. Nishkaam Karm

37. Ten Virtuous Celebrations -

The only means of ending in-quietude and misery is by adoration of the Self; and such adoration is possible only after knowing and believing in the nature of self, by keeping engrossed in it, by keeping absorbed in it. The supersensitive self-bliss and real serenity is achieved and developed of their own in the Pathik - The observer of these Ten Virtues.

- i. **Khshama** - Forbearance, forgiveness - Absence of forgiveness is non-forgiveness, Anger.
- ii **Mardava** - Modesty - Absence of modesty is Pride.
- iv. **Arjava** - Straightforwardness - Absence of straightforwardness is Deceit.
- v. **Shaucha** - Purity
- vi. **Satya'** - Truth
- vii. **Sanyama** - Self Restraint
- viii. **Tapah** - Austerity
- ix. **Tyaaga'** - Renunciation
- x. **Akinchanya'** - Non-attachment

xi. **Brahmacharya** - Celibacy

39. **Bhakti ke Chaar Saupaan -**

Hindu Ad'dhyaatm defines these four compulsive stages of Bhakti. Bhakti is Your Love towards your God (Project). God being your own Supreme, and your Supreme being available to you only through your Purushaarth. These four compulsive stages are important for the Pathik.

When you love your God in totality ...that is you keep on carrying with it day in and day out ...you keep on being in its name continually - Your project has to take shape ...that is your love has to materialise ...that is your God has to show Him to you in a definitive form. On Naam's materialising (reaching fruition) ...that is when you have been rightly engrossed in subject of your project ...there appears a shape to your working ...that is Roop (form) emerges ...it has to. And when your involvement in your project (Bhakti) is so wholesome that the name has materialized and the form has also appeared it is said that Roop has fruited. Then what begins is the play ...all that happens ...all that follows is Leela. Lela means God's Play - Now this is eternal.....this is Divine. Know that the place where Naam. Roop and Leela continue to be in play is called Dhaam - A place where God resides.

- i. **Naam**
- ii. **Roop**
- iii. **Leelaa**
- iv. **Dhaam**

40. **Four Stages of Living -**

- i. **Jaagrit**
- ii. **Swapn**
- iii. **Sushupti**
- iv. **Turiya** - This is a unique Hindu term defining a particular ordainment to the man. This is understood vaguely by the English word - Transcendent. One Moved ...One on the move ...One Beyond ...One Reached ...One Who has understood ...One who has travelled ...One who knows. Not only that one but also that status ...that stage ,...that accomplishment ...that adornment ...that ordainment ...
What would you be called once you have travelled Across the Beyond?
The Learned, the students, the aspirants and the commoners will know you by one term Turiya. ...Farther than the Further....

41. **The Three Great Instruments**

- i. **Yantra** - one by which achievement is done.
- ii. **Mantra** - That by which Mann is controlled.

- iii. **Tantra** - Process - Anushthaan ki Vidhi.

42. The Four Ashramaas

These are four stages or orders of life which regulate life from beginning to end. These stages take man to perfection by leading him into right progression and help his evolution.

- i. **Brahmacharya** - Period of Studentship.
- ii. **Grihastha** - Stage of House Holder.
- iii. **Vanaprastha** - Stage of the hermit.
- iv. **Sannyasa** - Life of Asceticism or renunciation.

Each stage has its own duties. First two pertain to Pravritti Marg or the Path of Work and last two pertain to Nivritti Marg or the path of renunciation.

43. The Four Paths

The four main spiritual paths of God realisation are

- i. **Karma Yoga**
- ii. **Bhakti Yoga**
- iii. **Raja Yoga**
- iv. **Jnaana Yoga**

44. The Orthodox Systems of Indian Philosophy

- i. **The Nyaaya'**
- ii. **The Vaisesika**
- iii. **The Sankhya**
- iv. **The Yoga**
- v. **The Purva-Mimansa**
- vi. **The Uttara-Mimansa**

These grew directly out of Vedas. These are Darshanaas - Sights - Visions - Insights - Intuitive; these are ways of looking at the same Truth.

45. The Heterodox Systems of Indian Philosophy

- i. **The Materialistic School of Charvaka**
- ii. **The Jaina System**
- iii. **The School of Presentstionists or Vaibhashikas**

- iv. **The School of Representationists or Sautantrikas**
- v. **The School of Idealism or Yogacharas**
- vi. **The School of Nihilism of the Madhyamikas**

The chapters on Ad'dhyaatm cannot be many as Ad'dhyaatm has to answer for 'One' only. Ad'dhyaatm all over the civilisation is 'One'. Only the terms in vogue are many and ever expanding in their content. Which being will go on which track?Which Pathik will traverse which path?All this happens in a natural and an obvious manner. The Learned knows all ...enjoys all ...contributes to all.Rebellion is a distant story now. ...It is a distant music now.Only the essence remains ...the ever fragrant and life affirmative essence... Rebelliousness is dropped ...far off ...the smile is emphatic....